of persons who had already got exemption would give an idea of the widespread unpopularity of the Regulation. The proper course under the circumstances would have been for Government to pass the Regulation and to leave people free to bring themselves within its scope. But instead of doing that Government had, to begin with, roped in everybody within the Regulation, and then asked those who so chose to get out of it. Not only that, a date was also fixed within which all exemptions had to be obtained. Many people availed themselves of the opportunity, but many others could not, for various circumstances. These people were now eager to get another opportunity. It would be a great boon to the community if Government allowed them a chance. A special officer might also be appointed to scrutinise their applications. If Government thought it too much for them to appoint an officer a second time, the community was willing to meet all the expenses on that account.

The member next took up the subject of coir industry in the State. Articles worth about a crore of rupees were every year being exported from the State in the form of coir, coir mats etc., But the greater portion of the profits of this big trade fell into the hands of the Banya middlemen. The native producers had no direct communication with the foreign consumers. Nor had they any direct communication with the steamship companies or the transporting agencies. They had no idea of the foreign market or of the people who wanted their goods. In order to help the producers in these matters, a Trade Agent should be appointed in any of the important trading centres in Europe or in our own country at Alleppey or at both places.

Another matter which the member took up was the working of the Ayurveda Department. He associated himself, he said, with all that was said on this subject by another member, Mr. K. P. Martandan Vaidyan except in regard to the remarks which the latter made about the present Director of Ayurveda. Mr. Sankara Menon, the present Director, was in the opinion of the member, one of the fittest persons to hold that place. Leaving this aside, Government should give due encouragement to the hereditary Vaidyans in the State. They should be given grants-in-aid in the same way as the diploma-holding Vaidyans. Expert Vaidyans in the treatment of eye-diseases, poison-treatment, and treatment of leprosy should also be given special subsidies by Government.

Finally, the member said that while appointing women in the public service, Government should not forget the claims of the Ezhava community. Government should also bear in mind the need for nominating representatives of the Misradayi Ezhavas to the Legislative Council and the Sri Mulam Popular Assembly.

PRESIDENT'S REPLY: Mr. Krishnan Asan, I can only refer you to the Dewan's reply to the representation made by Mr. K. R. Padmanabhan Vaidyan at the 23rd session of the Assembly on the subject of the Ezhava Regulation and Misradaya Ezhavas. The Dewan specifically pointed out that Government would not be justified in introducing a Bill of their own to amend Regulation III of 1100.

The appointment of an Official Trade Agent at Alleppey appears hardly called for, seeing that the Director of Agriculture and the Director of Industries are always ready to render the necessary help and advice in matters relating to industries and trade. The question of giving special encouragement to renowned hereditary Vaidyans in the country will be referred to the Director of Ayurveda for remarks.

162. Needs of the Ezhava community.

MR. M. KUNJUKRISHNAN (*Member, Nominated*) said that Ezhavas were very poorly represented in many departments, particularly in the Judicial Department. Leaving alone the places of High Court and District Court judges, one could consider the appointments of Munsiffs which were filled by Ezhavas. In recent years there were only two instances of Ezhavas appointed as Munsiffs, one in 1083 and the other twelve years afterwards in 1095. Neither of these officers was now in the service, with the result that there was not a single Ezhava Munsiff in the service at the present time.

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For the purpose of appointment of Munsiffs, the High Court followed two principles, one of recruitment from the bar and the service, and the other of communal representation. Fifty per cent of the appointments were set apart for the bar, and fifty per cent for the service. Of the appointments made from the service, none could go to the Ezhavas as there were no Ezhavas in the service. They had therefore to take their chance in the recruitment from the bar. For the purpose of recruitment from the bar, the principle of communal representation was followed. Now, the communities recognised by the High Court for the purpose of appointments came under four heads, Nairs, Christians, Brahmins, and "other communities" made up of Ezhavas, Vellalas and all others. Taking their turn among this last nondescript group, Ezhavas could not be *sure* of getting a place at any time. The total number of Ezhavas in the State was about 7 lakhs *i. e.* the same number as Nairs. But Nairs were treated as a separate community by themselves and they had now 13 Munsiffs in the service. What was worse was that (Tamil) Brahmins numbering only 50,000 were treated as a separate community and they had 10 Munsiffs. But Ezhavas who numbered 7 lakhs had no separate existence by themselves and they had not a single Munsiff. The member therefore urged that in view of their numerical strength Ezhavas might be treated as a separate community for the purpose of appointments in the Judicial Department.

The member referred next to the encouragement of Ezhava educational institutions by Government. What the member wanted to talk about in this connection was not the kind of ordinary encouragement in the form of building grants, equipment grants etc., which were given to all schools in general, but those special encouragements in the form of free grants of lands, timber etc, which were so far given only as a favour to certain selected communities. Government had, for example, given timber free of cost to the St. Berchman's College at Changanachery, and lands free of cost to the Union College at Alwaye and the Nair Service school at Changanachery. The member had absolutely no grievance about the grant of these concessions to these institutions. All that he wanted was that a discrimination should not be made in this respect against the institutions of his own community. And for the present he wanted any help only to a single institution *viz.*, the S. N. V. School at Nedunganda. The managers of this school were hard put to it to find the means of extending the premises of this school. If Government had a mind to help them, they could easily grant to the school a portion of the Sirkar lands close by. These lands could be taken up for the purpose of the school without any difficulty whatever.

Lastly, the member urged that permission might be granted to the managers of the English Middle School at Muthukulam to open Form III in that school. Permission was now withheld presumably on account of certain objections under the Education Code. The rules of the Education Code might be relaxed in some measure in the case of this school and in the case of other institutions established by backward communities like the Ezhavas at least for some time.

PRESIDENT'S REPLY: Mr. Kunjukrishnan, on the subject of Ezhavas and the Judicial Department, I have only to invite your attention to replies given by the Dewan to similar representations in this Assembly.

I have no doubt that the concessions allowed to other communities in the matter of opening new schools and equipping them will not be denied to your community. The concessions asked for in regard to the Nedunganda school will be looked into. The provisions of the Education Code apply to all schools alike and they cannot be relaxed in favour of institutions opened or maintained by any particular community.

163. Ezhavas and the public service.

MR. MULUR S. PADMANABHA PANICKAR (*Member, Nominated*) said that the Ezhavas were but poorly represented in many departments like the Education Department, Registration Department, Revenue Department, and Anchal Department. Several new appointments were now going to be made in the Registration Department. A few of these might be given to the Ezhavas. In the Education

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